Lugat ke aetebaar se Masjid kehte hein **"Woh jagah jismain sajda kiya jaye"** phir ye maana wasee huwa aur is ghar ke maane main bhi istemaal hone laga jahan musalman Namaz ke liye jama hote hain, Imam zarkashi kehte hein "Chunke Namaz mein sajda sab se behtareen amal hai jis mein banda Allah se sab se zyada qareeb hota hai", isi se nikal kar isme makaan sajde ki jagah yaani masjid bana huwa hai, aur ruku ki nisbat se marka nahi kaha jata, phir aam tor per is khaas jagah ko masjid kaha jata hai, jise panj waqta namazo ki adaigi ke liye tayyar kiya jata hai, hatta ki eidgah wagaira bhi masjid ke hukum se kharij hai, Istelaah mein **"Masjid"** kehte hein : **"Aisi jagah jise mustaqil namaz ke liye banaya gaya ho, aur asal mein masjid har us jagah ko kaha jata hai jis mein Allah ke liye sajda kiya jaye**", jaisa ke Nabi Kareem ﷺ ne farmaya : **"Mere liye zameen ko paak aur sajda-gah banaya gaya hai, meri ummat ka har shakhs jahan namaz ka waqt ho jaye usi jagah namaz padh le"** (Sahih Bukhari, 225. Sahih Muslim, 521). Illa ye ki jin jagho mein namaz padhne se mana kiya gaya hai. (Al Masajid Lil-Qehtani, page 5, 6-7)

Tameer-e-Masajid ki Fazilat wa Ahmiyat :

Masjid ki Fazilat wa ahemiyat ke liye yahi kafi hai ke Allah Taala ne apni kitaab mein taqreeban 18 jagho par masajid ka zikr farmaya hai, is ke sharf aur buland rutba ko bayan karne ke liye iski nisbat apni zaat ki taraf farmai hai, Irshad bari Taala **"Allah ki masjido ko wahi log aabaad karte hein jo Allah aur roz-e-qayamat par eeman rakhte hein, Namaz qayam karte aur zakat dete, aur Allah ke siwa kisi se darte nahi hain, ummeed hai ki yahi log hidayat yaafta hain"** (Surah At-Tauba, 18). Imam Tabri, Imam Baqwi, Imam Saadi bayan karte hain "Masjid ki aabadi ka matlab ye hai ke "us ke tameer mein hissa liya jaye, us ki saaf-suthrai ka khayal rakkah jaye, us mein roshni, chatai aur farsh ka ehtemaam kiya jaye, jaise is ka aabad rakhna ye bhi hai ke ba-jamat namazo ki pabandi ki jaye, Nafa baksh uloom ko sikhne aur sikhane ka intezaam kiya jaye, Quran-e-Kareem ka ilm hasil kiya jaye, aur har tarah ki ita`at-wa-

farmabardaari ki jaye ye sab us ke aabad rakhne main shamil hai". Masjido ka islam mein bada aala maqam hai, ye ek azeem deeni alamat hai. Ru-e-zameen ke sab se mehboob aur pakiza jagah hai, jise ham izzat se "Baitullah" Allah ka ghar bhi kehte hein, ek taraf jahan isme Allah Taala ki ebadat-wa bandagi aur panj waqta namaz ba-jamat ada ki jati hai, wahin musalmano ki taalim-wa-tarbiyat, durus-wa-muhazaraat, aapsi ma`amlaat-wa-masail, nikah-wa-talaq aur doosri bunyadi zarurato ki takmeel ka markazi maqam bhi hai, har daur mein masjidei islam ki tablig-o-isha`at ka markaz rahi hein, jahan se kitab-o-sunnat ki sadaye buland hoti hain, aur Ahle eeman ko mazeed pukhtagi ata karne ke liye inhein yahan se rohaani giza faraham ki jati hai, Masajid se dili talluk aur gehri wabistagi hamare eeman ki dalil hai, islami samaj ma`ashra ke liye ruhaani kuwato ka sarchasma hai, mazi mein bhi hamare islaaf ne yahi se deen-e-islam ka haqeeqi sabaq padha hai aur mauzooda halaat mein bhi logo ko masajid se jodne ki sakt zarurat hai.

Nabi Kareem ﷺ farmate hain **"Aur Jab log Allah ke gharo mein se kisi ghar mein jama hokar kitabullah ki tilawat karte hein aur aapas mein padhte padhate hein, to un par sakinat nazil hoti hai aur (Allah ki) rehmat unhe dhanp leti hai, aur Allah Taala farishto mein un ka zikr farmata hai"** (Sahih Muslim, Kitabuz-zikr-wa-duwa, 2699). Haqeeqat ye hai ki inhi masjido se Kalma-e-Tawheed ki sada buland hoti hai. kalma-e-Tawheed ka paigam aam hota hai, shahadat ke baad sab se azeem farize ki intezaam hota hai, jis tarah masjido ke aabad rakhne ki fazilat Quran-wa-hadees mein jagah jagah bayan ki gai hai, usi tarah gair aabad rakhne, masjido se apne rishta kaate aur Allah ke bando aur bandiyo ko uske gharo se rokne ki mazammat bayan ki gai hai, Irshad bari Taala hai "us shakhs se badh ke kon zaalim hai jo Allah ki masjido mein Allah ke zikr kiye jane ki roke, aur unki barbaadi ki koshish kare, aise logo ko khouf khaate huwe hi is mein jana chahiye, un keliye duniya mein bhi ruswai hai aur aakhirat mein bhi bahut bada azaab hai" (Surah Baqarah, 114).

Masajid ki fazilat ke baab mein nabi Kareem ﷺ ne farmaya **"Allah Taala ke nazdeek sab se mehboob tareen jagah us ki masjidein hein, aur na-pasandida jagah Bazaar hai"** (Sahih Muslim, Kitab-ul-masajid, 671).

Imam Navwi likhte hein **" Masjid "sab se behtareen jagah" is liye hai ke ye ita`at-wa-farmabardari ka ghar hai, aur uski buniyad taqwa par hai aur Bazaar "sab se na-pasandida jagah" is liye hai ke ye khayanat, dhoka, sood, jhooti qasmein, wada khilafi aur Allah ke zikr se aeraaz ki jagah hai".**

Allah Taala farmata hai **"un gharo mein jin ke adab-wa-ehteraam ka aur Allah ka naam wahan liye jane ka hukm hai, wahan subha-wa-shaam Allah ki tasbeeh bayan karte hein"** (Surah Noor, 36). isse muraad masajid hain ke wahan Allah Taala ki zikr-o-ebadaat ka ek khubsoorat mahol hota hai, mukhtalif qism ke rango se masjido ko rangna, phool pattiyo aur lighto se masjido ko sajana, masajid ki sadgi aur uski rooh ke manafi aur qayamat ki nishanyo mein se hai, Masajid ke huqooq mein se hai ke use gandagi, gair munasib aqwaal-wa-afaal aur zahiri-wa-batini nijasat se paak rakkha jaye, Nabi Kareem ﷺ ne apne qoul-wa-amal se tameer masjid ki targeeb di hai, jahan jis mohalle mein musalman rehte baste hon un par laazim hai ke apne ghar se pehle Allah ke ghar ko tameer karne ki fikr kare, Aap ﷺ makka se hijrat karke Quba pohonche sab se pahle wahan masjid tameer farmai, Madina aate hi apne ghar banane se pahle Masjid-e-Nabwi ki tameer karwai, aur targeeb-wa-takeed farmai. **"Jisne Allah keliye Masjid Tameer kiya to Allah jannat mein uske liye ek ghar tameer karega"** (Sahih Muslim, 533). Doosri riwayat mein hai **"chahe choti masjid tameer kare ya badi"** (Tirmizi, 319, Hasana-nul Albani). Rawiye hadees Imam Bakir kahte hain "jisne Allah ke raza keliye Masjid tameer ki". is wajahat se maloom huwa ki aisa shakhs mehroomi-wa-nakaami ka mustahiq banta hai jo complex mein masjid is liye tameer karta hai ke mera flat ba-aasani farokht hojaye, log meri is khidmat par tareef kare, mutwalli ban kar masjid mein aane jaane walo par

aawazein don, jaisa ke ma`ashre mein dekhne ko milta hai.

Allama Ibne Hajar Imam Ibne Zouji ke hawale se likhte hein **"Jo shakhs apni tameer karda masjid par apne naam likkhe (likhwaye) to aisa shakhs Ikhlaas-e-Lillahiyat se bahut door hai"** (Fatheul Bari, 1/545).

Masajid ki taraf chal kar aane ki fazilat :

Masjido se mohabbat aur dili wabistagi rakhna badi saadat mandi hai, Nabi Kareem ne farmaya **"Aisa shakhs bhi arsh ke saye ka mustahiq hoga jis ka dil masjid se laga huwa rehta hai"** (Sahih Bukhari, 1423, Muslim, 1031). Masajid ki taraf chal kar aana bulandi darzaat aur gunaho ki maafi ka zariya hai "Nabi Kareem ne farmaya **"Jo shakhs apne ghar se wazoo karke masjid ki taraf nikalta hai to har qadam ke badle ek neki likhi jaati hai, iska ek darja buland kiya jata hai aur ek gunah mita diya jata hai"** (Muslim. 654). **doosri riwayat mein hai ke masjid se wapis ghar jane ka bhi wahi sawab hai jo chal kar aane ka hai"** (Muslim, 663).

Aise Shakhs keliye Allah Taala jannat mein mehmaan nawazi karenga : Sayyadna Abu Huraira bayan karte hai "Nabi Kareem ne farmaya: **Jo shakhs masjid jaata hai ya masjid se aata hai, Allah Taala us ke liye Jannat mein mehmaan nawazi ka saamaan tayyar karta hai jab bhi woh masjid jaata aur aata hai"** (Sahih Bukhari, 662)

Nabi Kareem farmate hain **"Jo Shakhs apne ghar se ba-wazoo hokar farz namaz ada karne keliye nikalta hai to uska ajar aise hi hai jaise ehraam pahen kar hajj karne wale haji ka sawab hai"** (Sahih Al-Jamai, 6228:Hasan) **Ek hadees mein Nabi Kareem ne raat ki tareekhi mein chal kar masjid jane walo ki fazilat bayan farmai ke qayamat ke din un ke liye pura pura noor hoga.** (Sahi Al-Jama, 2823: sahi).

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Talkh magar Haqeeqat :

Maulana Mukhtar Ahmed Nadvi jinho ne apni zindagi mein taqreeban 400 masajid tameer karwaya, (Allah Taala aap ke hasnaat ko qabul farmaye) Masajid ki Khasta aur na-qabile haalaat, uske trustiyo aur zimmedaro ki be hasi aur jahalat par tabsira karte huwe badi hi hasrat aur afsos ke sath likha **"Musalmano ki milli inhetaat se masjidein bhi mutasir huwi",** Masjidein aabaad houn gi lekin hidayat se wiraan rahien gi, Hidayat se wirani aur mehroomi ab aam taur par masajid la almiya bangayi hai, masjidein apne sharee maqasid aur rooh se khali hoti ja rahi hai, jahil aur bad-deen be-namazi mutwalliyo ki kaarobar ke sabab masjido ka mahol be rooh aur wehshat naak hota jaraha hai. Jahil aimma ki kasrat se masjido mein bidath-wa-rasoomaat aam hoti jarahi hai, Islam aur musalmano ka ye azeem qila masmaar hota ja raha hai jis se millat islamiya ki nashonuma par bada asar pad raha hai" (Islah-ul-Masajid, P-16).

Is waqt masjido ki soorat-e-haal takleef-deh hi nahi balki kai afraad-wa-tafreet ka shikaar hokar personal jageer ki shakal banti ja rahi hai, Masjido ki shakshi zimmedari aur qabza karne se iski sharee aazadi aur sarmaya millat hone par sawaliya nishaan khada kar diya hai. Masajid, Allah ki ebadat-wa-bandagi aur awamun-naas ki taleem-wa-tarbiyat ke marakiz hain, iski dekh bhaal aur khidmaat ke liye touliyat hoti hai na ki man chahi pasand-wa-napasand ki diwaar khadi kar dawat-wa-tablig aur taleem-wa-tarbiyat ke nizam ko kamzor kiya jaye, bahut se aise log bhi masjido ke zimmedaar bane huwe hein jin ke liye woh masjidein business aur dukandari ka zariya bani huwi hai,. puri committee ko be-dakhal kar ke apne rozi roti ka zariya bana liya gaya hai, aise hi ghinaone kirdaar ki wajeh se log jahan ek taraf masajid se din-ba din door hote jare hein, wahin doosri taraf tablig-e-deen ka jazba rakhne wale hazrat is baat par mazboor hote hain ke woh dawat-tablig aur awaam ki taalim-o-tarbiyat keliye masjid ke bazae digar jagho ka intekhab karein.

Allah Taala masajid ki sharee hesiyat ko samajhne aur iska haqq ada karne ki hamein taufeeq bakshe. Aameen

Islah-e-Muashra mein Masajid ka Kirdaar

Compiled by :
Mohammed Arshad Sikrawi

Transliterated by :
Shaykh Abdul Ahad Sanabili

al-birr foundation

81/82, Kotwala House,Dr. Mascarenhas Road, Sitafal Wadi, Mazgaon, Mumbai-400010.

Call : 08767 333 555 / 9920 955 597

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